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A  
**DISCOURSE**

ON  
**THE IMMODERATE USE OF VINOUS LIQUORS,**  
AND

*The fatal effects thereof on the Life, the  
Health, and Happiness*

OF THE  
**INEBRIATE.**

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TO WHICH IS ANNEXED DIRECTIONS FOR RECOVERING  
*DROWNED PERSONS.*

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BY A REAL  
**FRIEND TO THE THOUGHTLESS.**

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“He that will not be counselled cannot be *helped*. It is not  
“so much the want of knowledge, as the perverseness of the  
“*Will*, that fills men’s actions with folly, and their lives  
“with disorder.”

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PROVERBS XXIII. 29, 30.

*Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine.*

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**T**HE corrupt propensities of men remain at all times much the same; and revolutions from primitive simplicity to the refinements of criminal luxury have been often exhibited on the stage of the world. The reproof directed in the text to the Jews in the age of Solomon, will be found equally applicable to the manners of many, in modern times; who not content with casual intemperance, do go to *seek* and abuse that which in itself is good,  
and

and rendered evil only by excess. Amidst the tumult of the wine and the feast, all proper views of human life are then forgotten. The duties which, as men, they have to perform, the part they have to act in the world, and the distresses and vexations to which they are exposing themselves, are banished from their thoughts. “Let us eat, drink, and be merry,” is the only voice. Inflamed by society, and circulated from one loose companion to another, the spirit of riot grows and swells, till it end in brutal excess, and the establishment of a fatal *habit* as ruinous to the man as it is degrading to his rational nature. Then it is that he is made to feel the melancholy truth of *Solomon’s* admonition in the text; for a long train of the most dangerous diseases are the certain consequence of habitual intoxication: the body and mind equally suffer. Sudden death, apoplexy, palsy, dropsy, madness, and a hideous list of mental disquietudes and nervous failings,



failings, prey upon the shattered frame of the *Drunkard*, and prove fatal in the end. The habit, carried to a certain length, is a gulph, from “whose bourne no traveller returns;” a gulph where fame, fortune, hope, health, and life perish!!!

Impelled by these considerations, by a lively sense of public duty as a Minister of the Gospel, and by an affectionate concern for the present and eternal welfare of *surviving* Inebriates; I shall now endeavour to discourse on this subject in such a way as, with the blessing of God, may deter the yet *sober* man from becoming a drunkard, and alarm the *drunkard* into a sense of the imminent danger to which he is exposed, by every repetition of his intemperance: danger to his Life, to his Health, and his Salvation.

“Of all deviations from the path of moral duty, of the duty which men owe to *themselves*,  
there

there are none that so forcibly impeach their pretensions to the character of rational beings as the inordinate use of *spirituous* liquors. The potent stimulus of vinous spirit, as if by magical influence, so disturbs, or operates on the animal functions, that new affections of *mind*, latent, or unknown before, are produced ; and the drunkard appears to act the part of a man of deranged intellect, and altogether foreign to the usual tenor of his sober reflections.” A learned *Physician*,\* who lately held the first medical station in the public service of this country, considers drunkenness, in medical language, strictly speaking, to be a *disease* ; produced by a remote cause, and giving birth to actions and movements in the living *body*, that disorder the functions of health. The remote causes which first chiefly induce the *propensity* to vinous liquors, he takes to be social pleasure,  
low

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\* *Thomas Trotter, M. D.*

low spirits, business and the duties of office,  
cares and misfortunes.\* Regarded in this  
professional

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\* “A man who gets drunk to forget care, should be reminded of the *horror* that will inevitably follow intoxication, on the first return of sobriety. The evils and misfortunes of human life must be borne with fortitude of a different kind, and opposed with *religious* and moral sentiments.” *T. Trotter, M. D.* p. 156.

Read *Psalms XXVII.* Bible.

“God’s Time with patient *Faith* expect,  
and he’ll inspire thy Breast  
With inward Strength : do thou *thy* Part,  
and leave to HIM the rest.”

Verse 14. New Version.

“All those who have his Goodness prov’d,  
will in his *Truth* confide ;  
Whose Mercy ne’er forsook the Man  
that on his Help *rely’d.*”

*Psalms IX. 10. Ibidem.*

“Look at the generations of old, and see : did ever any trust in the Lord, and was confounded ? or did any abide in his fear, and was forsaken ? or whom did he ever despise, that called upon him ? Therefore whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity.” *Ecclesiasticus ii. 10, 4, 5.*

“Affliction cometh not forth of the dust, neither doth trouble spring out of the ground ; ” that is, affliction and trouble are not the productions of Chance, nor the unmeaning effects of a blind fatality, but proper arrangements in the empire of a wise and righteous *Providence.*  
Job. v. 6.



professional view, he defines drunkenness to be “An imbecility of intellect, erroneous judgement, violent emotions ; and loss of sense and motion after the immoderate use of vinous liquors.” I shall therefore now proceed, with the assistance of this benevolent friend of mankind, to shew you

First, in what respects Drunkenness is dangerous to the *life* of the inebriate. It is dangerous to his life by incurring the hazard of sudden death : which sudden death may happen either by apoplexy or by accident in a state of Inebriety. When a man has beastly drunk himself dead drunk as it is called, he is then in a state of *Apoplexy* ; that is, he is deprived of sense and motion, the heart and lungs however still continuing to move. But when nothing more of life is left than this, it requires but little further to extinguish it entirely. If in this situation the drunkard be left to himself without assistance, which not unfrequently



frequently happens, death must almost inevitably follow. “And this disease being so frequent an attendant, or a consequence of drinking to excess, holds up a most awful warning to the inebriate. The thought of a human being rushing into *eternity*, from a table of gluttony, riot, and intemperance, ought to appal the most depraved and obdurate of mortals !” But supposing the drunkard fortunately to recover from this malady by the aid of present friends to do and administer what is needful, yet still he is liable by repeated excess in a lower degree to a premature death by other means ; that is by *accident*. We will suppose that he has not drank himself insensibly drunk, but has tippled only so much as not to be able to walk without *reeling*, or to ride without *losing his balance*. In this imperfect state of self-preservation he mounts a spirited Steed ; he is impatient to be at home to discover his shame before a sober wife and young children ; he

sticks

sticks spurs in his horse which flies off at full gallop ; his balance is lost, he falls with precipitation, his foot is entangled and retained in the stirup, and his body is dashed to pieces ; leaving his brains scattered here and there upon the road to tell the melancholy tale to every sober passenger. And is not this, “*sudden* death by excessive drinking as the primary cause of the fatal catastrophe ? ”

But a drunken *poor* man is seldom or never in danger of losing *his* life by a violent fall from a spirited horse. Yet even this Inebriate is not secure against *accidents* equally destructive, when under a similar incapacity of taking fit care of himself. At a distance from home he quits the Alehouse and his pot companions, able indeed to walk, but not without *reeling*. The way to his cottage lies over the Stanch of a navigable river, or over a narrow Foot-bridge across the back-stream. He is now arrived at the centre of danger, and alone ;  
here



here his foot unfaithfully trips ; down he falls headlong into the water ; and there the poor creature is *drowned*.\* To this succeed at *home*, lamentations and mourning and woe : for now his dear children are *fatherless*, and his poor wife a disconsolate *widow* ! “A Gentleman returning home on a dark night stumbled over something soft in the street, which induced him to examine what it was, when it proved to be a man most insensibly drunk. Not wishing to leave him to the hazard of being trod upon by a horse or carriage, he waited for the next passenger, who kindly took him on his back. They carried him to the first light which they saw, which proved to be his own house, and where his *mother* was anxiously waiting his return from a corporation feast. The man was to all appearance *dying* : but one of the gentlemen thought, if any thing could save him, it was by

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\* A labouring man of the Parish where the Author resides, lately lost his life in the way here described.



by unloading the stomach, which was effected by forcing down *warm* water. This timely expedient brought him quickly to his senses, and thus he was snatched from the jaws of *death!*”\* Such timely assistance was a *fortunate* accident, and one that *he* could surely never forget. Having now shown in what respects drunkenness is dangerous to the life of the inebriate, I proceed,

Secondly, to point out in what ways a habit of drinking to excess becomes ruinous to his *Health*. The immoderate use of vinous liquors will presently induce the *Palsy*. “Tremors and paralytic affections are common followers of the drunken apoplexy. The head and hands of some inebriates, particularly in the morning, shake and tremble; but regain their usual strength, and become steady as the dose of stimulus is repeated. Men of this description are a kind of living thermometers ;

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\* See Dr. Trotter’s *Essay* on drunkenness, page 203.

meters; as the blood warms, their spirits rise; and when it cools again, by with-holding their *dram*, they sink into languor and dejection. When affections of this kind make their appearance, the wretched inebriate has almost finished his career of dissipation: the silver *cord* of life is nearly loosed, and the *wheel broken at the cistern!*” Among the many fatal diseases by which the drunkard is assailed, *Dropsy* is the next I shall here notice, because it is very frequently the harbinger of death with the inebriate. “The dropsy is a preternatural swelling of the whole body, or some part of it, occasioned by a collection of watery humour. It is often owing to an hereditary disposition; but may likewise proceed from drinking ardent spirits, or other strong liquors. It is true, almost to a proverb, that great drinkers die of the dropsy. When this disorder is a compound collection of water under the *skin* and water in the *belly*, the case is very dangerous, and seldom admits of

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a cure.” \* But of all the natural evils consequent upon hard drinking, *Madness* is the most terrible! “O! that men should put an enemy in their *mouths*, to steal away their brains! that we should with joy, revel, pleasure, and applause, transform ourselves into *beasts*! To be now a sensible man, by and by a fool, and presently a beast! O strange! every inordinate cup is unblessed, and the ingredient is a Devil.” The bitter fruits of habitual drunkenness, are sudden death, apoplexy, palsy, dropsy, madness, and a hideous list of mental disquietudes and nervous failings, which prey upon the shattered frame of the inebriate, and bring him to an ignominious, untimely grave! That man is certainly as guilty of *suicide* who perishes by a slow, as he that is dispatched by an immediate poison, administered by *his own hands*.

Having

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\* Doctor Buchan.



Having now set before you (I hope with good effect, for I know it is with good intention) in what respects drunkenness is dangerous to the Life and Health of the inebriate, I proceed

Lastly, to consider how this sinful habit is dangerous to his *Salvation*; that is, to his future eternal happiness in another and better world.

In the sacred scriptures of the new testament it is expressly and distinctly revealed that “Without holiness no man shall see the Lord.” \* A late learned and pious *Primate*† defines holiness to be, “A separation from “moral imperfection; that is, from sin and impurity.” Now, drunkenness not only hurts and destroys the body, and is in itself a sin; but it also infects and corrupts the *soul*: For it is observable that whatever the Inebriate says or does, betrays the errors of the *thinking*

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\* Heb. XII. 14.

(† Abp. Tillotson.)

*ing* principle. From hence proceed, as from a polluted source, a variety of irregular and criminal *desires*, which make a man commit That, which in rhetoric is called, scandalous ; but in divinity, damnable. For this reason, the Apostle *Paul* affirms “That no unclean person hath any inheritance in the kingdom of Christ and of God.” But the *Inebriate*, wallowing in the filth of his impurities, is an unclean person ; and therefore drunkenness, the cause of these sins, is dangerous to his *Salvation*. “Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not *drunk* with wine, wherein is excess ; but be filled with the spirit of holiness. For this is the will of God, even your sanctification ; and blessed are they that do his commandments, that they may have right to the tree of life.” \* “Look around the circle of your acquaintance, and observe, whether they are not the sober, the industrious, and

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\* Eph. v. 5, 17, 18. I Thess. iv. 3. Rev. xxii. 14.

and the virtuous, who visibly prosper in the world, and rise into reputation and influence ; observe whether the licentious and intemperate are not constantly humbled and checked by some dark reverse either in their health or their fortune ; whether the irreligious and profligate are ever suffered to escape long, without being marked with infamy, and becoming objects of contempt.—I ask, to what cause this is to be ascribed, but to that *operation of the hand of God* which renders his providence in this world visible to mankind. Does it not obviously carry the marks of a plan, a system of things, contrived and fore-ordained for rewarding virtue, and punishing vice in every form of its disorders ? — The Governor of the world need not for this purpose step from his throne, or put forth his hand from the clouds. With admirable wisdom he hath so ordered the train of human affairs, that, in their natural course, *mens own wickedness shall reprove them, and their backslidings*



*backslidings correct them ; that they shall be made to eat the fruit of their doings, and to fall into the pit which themselves had digged."*

Having thus endeavoured to show you in what manner intemperate drinking is ruinous to men's Life, Health, and Happiness, present and eternal ; I trust it will enable you to "prevent the dangers arising from a *thoughtless* indulgence of social pleasure, and furnish you with an antidote to the poison which is too often mixed in that intoxicating cup.— Human life is full of troubles. We are all tempted to alleviate them as much as we can, by freely enjoying the pleasurable moments which Providence thinks fit to allow us. Enjoy them we may : But, if we would enjoy them safely, and enjoy them long, let us temper them with the fear of God. As soon as this is forgotten and obliterated, the sound of licentious mirth is changed into the signal of death. The serpent comes forth from the roses where it had lain in ambush, and gives the

fatal sting. Pleasure in moderation is the cordial, in *excess* it is the bane, of life."

2d February, 1810.

## A P R A Y E R

BY

*The Reverend SAMUEL JOHNSON, L. L. D.*

ALMIGHTY GOD, heavenly Father, who desirest not the death of a sinner, look down with *mercy* upon me. Grant me that *grace* without which I can neither will nor do what is acceptable to Thee. Pardon my sins; remove the impediments that hinder my *obedience* to thy divine will; enable me to redeem the time mispent in idleness and sin, by a diligent application of the days yet remaining, to the duties which thy Providence shall allot me. Thou who knowest my frailties and infirmities. strengthen and support  
me;

me ; grant me thy Holy Spirit, that, after all my lapses, I may now continue *stedfast* in obedience ; that, after long habits of negligence and sin, I may, at last, work out my salvation with diligence and constancy ; purify my thoughts from all pollutions and fix my affections on things *eternal*. Much of my time past has been lost in sloth ; and *indifference* to religion. Let not what remains, O Lord, be given me in vain ; but let me from this time lead a *better* life, and serve thee with a *quiet mind*, through Jesus Christ our Lord. Amen.





## SUSPENDED ANIMATION.

*The means of recovering drowned Persons.*



**I**N cases of suspended animation, what is necessary to be done should be done *quickly*: therefore on the *first alarm* of any person being drowned or suffocated, while the body is searching for, or conveying to the nearest house, the following articles should be got ready, viz. *Warm blankets, flannels, a large furnace of warm water, heated bricks, a pair of bellows, warming pan, sal volatile, clyster pipes, and an electrifying machine.* In conveying the body to the house, the head and chest should be placed rather in a reclining position, that in case any water should have got into the lungs it may run out at the mouth, which the slight agitation occasioned by

by carrying the body will accelerate. The head however, should not be kept much lower than the shoulders, or even in a reclining position, many minutes, otherwise the blood will gravitate in such quantity into the vessels of the head, as very considerably to impede the restoration of life by compressing the brain. The body being placed on warm blankets, in a *spacious* room with a good fire, and only five or six attendants, the *first* attempt should be to restore its *heat* and the *circulation* of the blood, by friction, with warm flannels, and by placing bladders, filled with warm water, to the pit of the stomach, and soles of the feet. Ether and other spirits, for external applications, are *very hurtful*; the degree of cold produced by their evaporation counteracting the effects of friction.

The restoration of the important functions of the lungs, should be attempted by forcing air from a bellows through one nostril; the  
other

other and the mouth being kept *closely* shut, an assistant should *gently* press down the ribs, as soon as their elevation indicates a distention of the lungs, and this alternate inflation and compression should be continued some time, so as to imitate natural respiration: the friction of the body, &c. being still continued by the other assistants.

The action of the heart should be excited by passing through its region gentle electric shocks, from the left to the right side, and from the front to the back alternately.

The bowels should be fomented and stimulated, by throwing up a quantity of warm water, with a handful of common salt dissolved in it, which may be done with a clyster-pipe and bladder. A slight agitation of the body every six or ten minutes, will act as a great auxiliary to those means. The brain and nervous system may be stimulated by applying  
ing



ing electric sparks to the head and surface of the body.

On the appearance of any symptom of returning life, a tea-spoonful of sal volatile, or a table-spoonful of warm brandy, should be got into the stomach, either at once, or by small quantities frequently repeated. If, after a *vigorous* employment of these means for the course of *two hours*, there should be *no* symptom of returning life, and any brewhouse, or warm bath can be obtained, the body should be carefully conveyed to such a place, and remain in the bath, or surrounded with warm grains for three or four hours : but if not, the plan proposed should be *persisted* in for an hour or two longer, there being instances of lives having been restored after *three hours* unremitting perseverance. The apparatus for inflating the lungs, and the drag, recommended by the Humane Society, should be more generally kept at public or farm houses, near to  
rivers

rivers and canals, many lives being lost for the want of the latter particularly. See “The Medical Guide” by *Richard Reece*, M. D. London, Longman. 5th. Edition. pp 366. price 10s. 6d.



